

The Brethren Evangelist

Official Organ of the Brethren Church

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This paper maintains that the Holy Scriptures of the Old and New Testaments are the only and ultimate sources of appeal in matters of faith and practice.

TERMS

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1. Write with pen and ink, and on one side of the paper only.
2. Business matters should not appear on the same sheet with communications for publication.
3. Be brief—write and rewrite, boil down, say as much as you can in as few words as possible.
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Publishers' Department

That "Friendly Talk"

That "Friendly Talk" of a few weeks ago on first page of the paper is bringing up some responses, but very few compared with what it ought to bring us. What shall we do with the hundreds of expired subscriptions? Would it not be brotherly and according to the Golden Rule to write the House and inform us what disposition to make of your subscription? Again we ask you to examine your label and if you find your subscription expired, kindly let us know whether you want it continued or not.

In a few instances mistakes occurred, that is the label was not properly credited. These will be promptly corrected, but please note that this week's paper goes out without any change of labels. The label on your paper next week should show exactly how far your subscription has been paid.

An Explanation

There are still those who do not understand the figures on the label, tho we have on several occasions endeavored to make the matter clear to our readers. If you find your label marked 50 99, it means that your subscription expires with the last number of this year. If it is 40 99, it means that your subscription expires with number 40 of this year, and so on with any other number of this year. But those expiring next year seem to be the least understood. The last two figures of the year 1900 are two ciphers, thus 00. Now instead of making your label read 24 00, which would mean that the subscription expires with number 24 of next year, we have thus far marked the label with the number only, thus, 24. In every case where one or two figures only appear it means that your subscription expires with that number of the year 1900. For example you find the figures 11 or 13 or 25 or 17, or any other figures on your label, they indicate the number of the paper with which the subscription expires in the year 1900. This plan we find gives some trouble, and we have therefore decided to indicate the year with the two ciphers, thus 24-00, or 11-00, or whatever the number may be. It will be sometime however before the necessary change can be made, hence the above explanation.

The three capital Ps are said to be good for your preacher: Pray for him. Praise him. Pay him.

BRETHREN EVANGELIST

QUERIES AND ANSWERS

The queries given below with their answers are from the *Outlook*, of a few weeks ago. They show what is the unbiased opinion of men on the subject of baptism and the Lord's Supper. Note that one of the answers acknowledges that originally the Lord's Supper was a full meal, but that by common consent a sip of wine and a morsel of bread is regarded as sufficient. This of course does not apply to the Brethren church, but is here given to emphasize the correctness of our position that originally a full evening meal constituted the Lord's Supper.

1. Is the weight of unbiased critical exegesis on the side of the interpretation of *baptizo* as immerse?
2. If so, how do Congregationalists in general justify their departure from thorough obedience to the explicit command of Christ?

Answers to first, yes. To second, they, with most other Christians, regard baptism as consisting in applying water to the man rather than in applying the man to water. The Lord's Supper, originally a supper, is regarded by all as adequately observed by a morsel and a sip. Likewise indifferent is it how large or small is the quantity of water used in baptism. ("Regarded by all," in the above is not quite correct. There are still some who contend for the original supper.)

1. Does Romans 6: 3, 5, refer to baptism in water?
2. If verse 3 refers to water baptism, does verse 4 refer to burial in water or immersion, as frequently stated?

To the above queries the *Outlook* answers, yes, thus admitting again that immersion was the baptism practiced in apostolic days.

Following these queries appeared another on the subject of baptism as follows:

If the baptism of Christ and the apostles was immersion, would it not be wise and kind for those who have practiced infant sprinkling to acknowledge that the Baptists are right in the position they have long held?

To this query the *Outlook* answers as follows: "So far as the acknowledgement above suggested is concerned, it has been repeatedly made by representative scholars." Thus there is added another valuable testimony to immersion as Christian baptism.

Lakeville, Ind.

I suppose it is my duty to send in a brief report of the Brethren church at LaPaz. We have had no regular preaching since Brother Hazlett left the work, but every now and then had some preacher stop and preach a few sermons for us. Brother Wm. Miller came several times and gave us a few sermons each time, which were highly appreciated by everybody, and Brother Palmer preached a few good sermons for us, and on May 15 and 16, Brother Summers gave us two of his old fashioned, soul stirring sermons, and two more precious souls made the good confession and were baptized at once. We have secured brother W. W. Summers as our pastor for the coming year, and we are looking forward to much fruitage in the end. May the Lord bless and guide him in the

work. We believe he is fully consecrated and filled with the Holy Spirit, and I don't believe he ever attempts to preach a sermon without "trusting in the Almighty power of God," or "leaning on the everlasting arms." Our S. S. is in good working condition with brother Enos Bechtel as superintendent, and our S. S. C. E. is working hard, with Sister Longaker at the head. As a small band of workers, we desire the prayers of God's people.

EMMA V. HOUSER.

P. S.—Brother Summers will preach for us once a month, on Saturday evening, Sunday and Sunday evening, and will begin his year on June 24. We invite all who can to come and hear him.

Goshen, Ind.

As I am again in the harness working for the Lord, I must let you know what we are doing. I have again taken charge of the Dunlap congregation; last Sunday had almost full house. Reorganized at Pleasant view, was called as their elder, also elected two deacons. I think this church will come out all right with the united prayers of God's children. Elkhart, I think is doing nicely. They are working hard there to pay off their church debt. My prayer is that the coming year may be a prosperous one in all these charges.

A. R. BEMENDERFER.

Notice

To those coming to Pa. State Conference: Those coming over the B. & O. R. R., get off at the station in the city, take Penn Ave. street cars going to East Liberty and get off at Winebiddle Ave. Those coming over the P. R. R., from the west get off at the Union station, take same street cars as above. Those coming from the east, buy your tickets to East Liberty, take Penn Ave. street cars from there going west and get off at Winebiddle Ave. Any one coming over any other road follow same directions as those given for the B. & O. There will be a reception committee at each station to meet you, but if you should miss them follow above directions. Each member of this committee will wear a badge so you will know them. The convention will be held in Linaugh's Hall, corner of Winebiddle and Penn Aves. A hearty welcome is extended to all.

ROGER E. DARLING.

5335 Dauphin St.

P. S.—All those expecting to attend the conference, notify me at once so I can arrange for your lodging. *Please don't forget this.*

Winchester, Ohio

Time is passing and with it brings its changes. Only a few weeks since we announced our communion. The time came and we held our service, and now it is past, but its effects are with us still in pleasant memories. Just before the communion we